TVVO SPARE KEYES TO THE IESVITES CABINET.

DROPPED

Accidentally by some Father of that Societie, and fallen into the hands of a Protestant.

THE

First wherof, Discovers their Domestick Doctrines for Education of their Novices.

The Second, openeth their Atheisticall Practises touching the present Warres of *Germany*.

Projected by them in the yeare 1608. and now so farre as their power could stretch, effected, till the comming of the most Victorious King of *SWEDEN* into GERMANY.

Both serving as a most necessary warning for these present Times.

LONDON,
Printed by *B. A.* and *T. F.* for GEORGE GIBBS, and are to be sold at his Shop at the *Flower de Luce*, by the little South-doore of St. *Pauls* Church. 1632.

THE DOCTRINE AND PRACTICE OF THE IESVITES.

HEn the time was now at hand and almost accomplished, wherein that rare and heauenly man *Paulus Florentius* abandoned that perverse Fraternitie of the *Iesuites*, and returned from them to the publike Societie of men, and we two were at that instant time walking together then thus spake *Paul* vnto me.

PAVL. FLORIN. Me thinkes *Christianus* (saith hee) when I consider all Circumstances impartially, comparing them one with another, this our profession of *Iesuitisme* wherein wee liue is wholly compacted of Superstition, Hypocrisie, and a great deale of dissembled and pretended Sanctitie, being euen deuised of the Deuill himselfe in this elder and doating age of the world, purposely thereby

to make sale vnto Mankind of all the Errors, toyes and Superstitions of *Poperie*, and (to vse a homely phrase against my will, but that it is most proper and significant in this case) to take the stinking excrements of *Papistrie* so odious in their owne nature, and sauouring much more loathsomely at this time, especially wherein they are so often stirred in, by many curious and great Schollers, and by compounding and tempering the same with pretences of Holinesse, and wrapping them vp in a great number of obscurities and subtilties to vent them once more to the whole Christian world for sweet Drugs and Spices of price, and that after such a manner, that they will compell men to bee theyr Chapmen for them to buy whether they will or not. Yea, and the matter is now carried in such sort, that nothing can be discouered in the religion of *Poperie*, how base, false, and abhominable soever, which this Societie presumeth not by some new deuise or other, eyther through blinding the eye of Vnderstanding, or by craftie Conueyances, couering the absurditie and falshood thereof, to make appeare both faire and true. Wherefore I suppose, that it standeth vs much vpon to consider seriously in what a profession wee liue, least if wee shall neglect to take notice of the falshood thereof now, our blessed Lord and Sauiour himselfe neglect to acknowledge vs for his owne in the day of our generall accompt, and afterwards, wee may doe as that most excellent Prophet IEREMIE commandeth, *Flie out of the Midst of Babel and deliuer euery man his owne Soule.*

Ierem. 51. 6.

CHRIST:

CHRISTIAN FRANCKEN. Whereunto I replyed thus: And is it true *Paul*? Can you admit a thought, that the most Holy and Learned profession in the world at this time, should bee false and hypocriticall? I assure you, I hold this Religion to bee the true Religion, and so consequently that our selues are bound to continue in the same, as in our lawfull Vocation, according to the Doctrine of the holy Apostle, and not to depart a jot therefrom, or else all Religions in the world to be false, and by all meanes to be auoyded.

PAVL. I was of your mind *Christianus*, said *Paul*, before I entred into this Profession, and therfore I burst violently out of the armes of this flattering world (though shee was vnwilling to let me escape out of her clutches) and came running as it were in hast to this Societie of *Iesvites*, as to the most holy of all professions of Religion, and the most pleasing to GOD (as I supposed) and the most comfortable to mine owne soule.

But now, whereas I expected to find true and vnfeigned Holines therein, *Woe is mee*, I meet with nothing but meere Hypocrisie and Dissimulation.

And now euen thine owne selfe (O *Christian*) shalt see apparantly that what I haue spoken is not deuised of hatred, or euill will, but that I speake it as a man conuinced in Conscience by the Truth it selfe, and euen enforced thereunto against my will, if forthwith thou doest but search into the depth as I haue done, and into the very foundations of the Societie, and relinquishing all voluntary or (as our Societie termeth it) Holy simplicity and blindnes

of heart, thou beguided by the pure light of reason, and beholding the same with a sincere vnderstanding, no way forstalled with Iesuiticall Deluſions, thou canſt take a view of the Cozenage and knauerie there of: which if thou doeſt, (as it is my hope that thou wilt;) I doubt not but that thou ſhalt quickly diſcerne, by thoſe ſpirituall foundations which are layd in euery houſe of Probationers amongſt vs for the Education of Nouices, and inſtructing them according to the rule of that Societie, that none at all is fitting to bee admitted into this profeſſion, but ſuch onely as haue a propenſe inclination, eyther by nature, or acquired by ſeruile Education, and ſuddenly reſolued vpon in ſome fit of aſtoniſhment, of heart to hypocriſie and ſuperſtition; That is to ſay, ſome ſuch man as is well skilled, by an apparant Sanctitie of looke or demureneſſe of Countenance, to make ſhew in publike of his Deuotion (as they tearme it;) which our bleſſed Sauiour hath commanded to reſerue for our priuate Cloſets, and ſuch a one as praying in publike like a *Phariſie* at a Faſt, can cunningly change the coppie of his Countenance at pleaſure, which manner of behauiour, howbeit indeed and in truth it bee nothing but Hypocriſie, yet it is ſtiled by our Societie, *Edification* forſooth, and *Deuotion*.

Verily *Chriſtians*, I doe euery day more and more plainely perceiue, and doe exceedingly bewaile to ſee, that this is the very foundation whereupon our Societie is built, nor will my Conſcience

euer suffer me to bee at quiet, till I haue purged my selfe from these pollutions.

But if so be, that your selfe hauing your vnderstanding forestalled with daily Custome, which is a second Nature, doe not yet perhaps perceiue thus much. I will vndoubtedly proue vnto you by infallible Demonstrations, how you may be able to collect thus much by very touch and feeling, which though it bee the most stupid of all Senses, yet it is the most infallible and hardest to bee deceiued.

CHRISTIAN. Indeed, sayd I, *Paul*, I doe confesse that I doe not yet fully vnderstand thus much. Wherefore if you suppose me to be inveloped in a Myst of *Iesuitisme*, be a meanes I beseech you that I may Discerne, at the least by touching the meaning of these things, whereof you haue now begun to speake.

PAVL. Well then, said hee, come hither vnto me yet a litle neerer, and by calling thy memory to an accompt, lay thy hand (as it were) vpon all that Sanctity whereof thou hast had experience hitherto, partly in thy selfe, and partly in other Iesuites, and weighing the same deliberately together, with the seuerall dispositions of the people, as they are *Italians*, *Spaniards*, *French*, or *Dutch*, ingenuous or blockish, free-borne, or base, consider them apart seriously, so shalt thou at last bee resolued. I assure my selfe, that thou hast euer obserued, and tooke notice of more frequent and outward expressions of Iesuiticall Deuotion in *Spaniards*, and *Italians*, then in *Germans*, *French*, or other Nations, and

moſt vſually in ſeruile and blockiſh companions, much more then in free-borne and ingenuous Gentlemen.

Now as touching the *Spaniard* himſelfe, you ſhall find that this Diſpoſition in him, proceedeth meerely from his ſeruile Education in the Chriſtian Religion: For there is in *Spaine* (as your ſelfe know as well as I doe) ſo ſtrict a courſe taken for inquiry into euery particuler man, touching his profeſſion, at the leaſt of the *Romane Religion*, and the ſame is ſo narrowly watched for flying away, that except the very Sonnes and Children themſelues ſhall bring a Faggot to the burning of their Fathers, (if once they be adjudged *Heretickes*) and ſo become little leſſe then the Executioners of their Parents, they are generally reputed *Heretickes*, and worthy to fry with them in the ſame flame.

Whereby it is apparant enough, that the *Spaniards* of neceſſitie muſt be Superſtitious, and very frequent in all outward acts of *Deuotion*, and both in life and death *Romane Catholiques*. Yea, they had need to take heed, that they doe not ſo much as ſmell like an *Heretiske*, when they are rotten in their Graues, leaſt if they haue fallen ſhort in outward teſtimonies of Religion, they happen to bee ſuſpected touching the Faith, and come to be moſt ſeuerely perſecuted to the third and fourth generation.

How then can it bee poſſiblely, that the *Spaniſh* Nation, being borne and bred, educated and inſtructed in ſuch infinite ſlauerie of minde, being alſo by Nature hot and choller ike, ſhould chuſe but

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be moſt violent, or (if you pleaſe to tearme it ſo) moſt Devout in his Religion?

Yea, how could the Deuill himſelfe if hee were lyable to the *Spaniſh* Inquiſition, how could hee avoyd it, but hee muſt be compelled at all times to transforme himſelfe into an Angell of light, and to acquire ſome habite, at the leaſt to put on an outſide of *Romiſh* ſuperſtition and ſeeming Sanctitie? From this Fountaine ſprung that *Ignatius de Loiola*, who being a Souldier, and by the valour of the *French* at the ſeidge of the Caſtle at *Pampeloun*, in the Kingdome of *Navarre*, ſpoyled for following that profeſſion any longer, and outſtripping all others in Superſtition, became the Founder of the *Ieſuiticall* Order, by whom hee might in time to come, not onely bee reuenged of the *French*, but alſo make a Conqueſt of all the Chriſtian world beſides.

You ſhall alſo obſerue in *Italians*, that they are exceedingly frequent in thoſe outward acts of religious Deuotion, and that through a naturall inclination which they haue to hypocriſie and diſſimulation, as a Nation which euer hath bin (as appeareth by all their antient Monuments and Records) very ſuperſtitious, and are to this day inclinable to worſhip a multitude of *Deities*, and marueilous prone to Idolatrie; inſomuch, that it may eaſily be demonſtrated, how out of this Cup of Fornication, that people hath powred out many things into Chriſtian Religion, and infected it throughout with deadly poyſon. Wherewith the whole Chriſtian world being for the moſt part in-

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ticed and deceiued, by the sweetnesse, delitiousnesse, Antiquity, and faire outside thereof, is, in a manner quite inebriated, whiles day by day in the matter of saluation, they resort to a Rabble of *Romish Deities*, and to a Numberlesse number of Saints forsooth, substituted by the *Popes* of *Rome*, in roome of the Heathen Gods, and propounded to be invocated and prayed vnto, and them multiplyed continually, though not in deed, yet in their names, as also to many Goddesses feminine Saints, amongst whom questionles the Virgin *Mary* was brought in as in the place of *Ceres*, whom the *Roman* Matrons in the time of Heathenisme, did most religiously adore with burning tapers, at such time of the yeare as the Feast of *Candlemas* or *Purification* of the blessed Virgin was enacted.

Which thing, I am the rather induced to beleeue seeing that for the increase of their Idolatry, this very solemnity was purposely contriued to fall into the moneth of *February*, that being the selfe same time of the yeere the antient heathen *Romanes* kept their Feast called *Februa*, offering vp sacrifices for all soules, and for the purging or expiating of the sinnes of the whole City.

Varro. lib. 1. de Pop. Rom. vita.
Macrob. lib. 1. Saturnal. c. 13
Ouid. Fast. 2. 4.

For indeed, all the people of *Rome*, at that time of the yeare (as their owne Writers testifie) was wholly taken vp with making Oblations and Sacrifices, with lighted Torches and waxen Candles about the Sepulchers of the Dead, for obtaining of rest to the Soules of their friends departed. And finding the Scriptures of God, vnwilling of themselues to consent to this Idolatry, they haue forced

and

and drawn them thereunto, (as it were) by the head and shoulders, and hauing by chance stumbled vpon one booke or other that seemeth to approue that opinion in some sort, they haue made that booke Canonicall, that so their opinion might bee made altogether an Article of our Faith, in defence whereof, as well as of other points, all the Doctors, (or rather *Doddipoles*) of the Romane Church doe labour till they sweate againe, but all in vaine, till at the last perceiuing, that they nothing aduantage their cause, by all the new Arguments they can deuise, and rake vp day by day, they retire in the end of all to the traditions of the Church as to their short Anchor and onely safe harbour in that case: When as neuertheless, that very tradition it selfe is for the most part (I may safely say altogether) vnderpropped by that great and principall Idoll of Rome, which with its greatnesse doth (in a manner) reach vp to heauen. Yea maketh it selfe equall to that euer to bee adored and blessed *Trinity*, by that triple Crowne it weareth, and that threefold gemiculation which is expected from all such as dare to approach neere vnto him.

Neither indeed can I suppose that the *Germaines* and *Bohemians*, being naturally and of themselues inclinable to true piety, did so easily fall off from the Church of *Rome*, for any other cause so much as for this; to wit, because in regard of that honestie and grauitie of manners which is in them by Nature, they haue euer abhorred & cannot away with to this day a multitude of Idols and Ceremonies,

monies, with all that leuity of Minnick representations and superstitions, howbeit indeed they haue defiled themselues for many yeeres together with this Idolatry and inconstancie, being ouerborne by the authority of that *Romane* Idoll, and that infallibility of Spirit, which they so bragge that they hold in Feesimple, or at the least haue an euerlasting lease thereof to themselues and their posterities for euer. And though it be so, that some men being caught by our *Iesuites*, with the glorious names of *Hierome*, *Ambrose*, *Augustine*, *Bernard*, *Thomas Aquinas*, & other Saints, do returne to their former abominations, surely they are none but illiterate, and vnexperienced youthes or none of the wisest and knowing men, but rather such as being distracted with an importunate and confused rumour, of Learning and Holinesse, are not able to vnderstand the mistery of this businesse, or to discerne aright of matters in question, nor doe perceiue, that forasmuch, as these Fathers of our Societie haue made the Bishop of *Rome* an earthly *Deity*, by appropriating vnto him a soueraigne Power, ouer all persons, and an infallibility of truth in doctrine, so in lieu of this their Curtesie to him, this *Roman-God-Almighty* hath likewise conferred vpon them, and by a free donation entayled vpon them and their posterity the name of holy Fathers, for euer and euer.

And all this only for this purpose that so godly a peece of Doctrine deuised by them, and tending so much to the vpholding of his Fatherhood (I had almost

almoſt ſaid falſhood,) might not ſeeme any humaine deuice, but rather as it were a *Diuine* conſtitution and an *Oracle* from Heauen: and that himſelfe euermore relying thereupon, might by vertue of his Diuine prerogatiue, haue power to create and ordaine for the whole Chriſtian world, what Articles of Faith hee pleaſed.

Laſt of all, who doth not ſee, that ſeruile and blockiſh Companions (for theſe onely remaine in our Diuiſion) doe for this very cauſe both more willingly fall into, and more obſtinately maintaine this blockiſh and ſlauiſh Religion, as more naturally agreeing to themſelues and their inclinations.

But this point I am ſure, your ſelfe vnderſtand perfectly, who haue but a few dayes agoe (as you cannot chuſe but remember) expreſſed vnto mee your owne particular griefe, for the rude and blockiſh qualities of our Collegiates, when you related vnto me not without indignation, that after you returned from *Italie* into *Germany*, you were exceedingly moleſted in mind with Conſideration thereof, and did many a time wiſh your ſelfe out of this world, rather then to liue to be conſtrained to doe any thing againſt your Calling, with this thought, and the experience you had of the truth thereof, did wonderfully weaken and infringe: to wit, that in theſe parts, there were none obſerued to enter into or at the leaſt to continue in that Society of *Ieſuites*, but the very Dregs of Mankind, ſuch as were hardly capable of reaſon, much leſſe of true Piety and Religion: vnto whom neuertheleſſe, becauſe they exceed in number, you muſt

conforme your selfe in all things, if you desire to liue in peace abroad, and enioy any quiet or content at home.

And thus I haue made knowne vnto you, the foundation of our Society, let vs now proceed vnto the body thereof, the estate whereof is easily discouered from the originall, as it were, and causes therof. For inasmuch as our Societie wch most impudently arrogateth to it selfe the name of *IESV*, is composed of such a smcke of Hypocrites and superstitious persons, it deserueth rather to bee termed a Pharisaicall Religion: howbeit (as I haue said) it bee clothed with the most glorious name of IESV, to the end that wretched mortals might henceforth haue the Enemies and Traitors of their owne saluation, not onely lurking vnder sheepes clothing, but also vnder the very ornament of Diuinity, that by this meanes the very Elect (if it could bee possibly) suspecting no falshood to bee vnder so glorious a name of truth, might bee drawne into errour.

Now the whole body of our society, besides their Father Generall, who is the Head and *Coriphaus* of this Order, comprehendeth only these sixe sorts of persons.

The first, those who haue professed 4. vowes.
The second, such as haue made profession of 3. vowes
The third, are spirituall Coadiutors.
The fourth, are temporall Coadiutors.
The fifth Schollers.
The sixth, Novices.

The

The professors of 4. Vowes are so called, because that ouer and aboue the 3. common vowes of Poverty, Chastity, & Obedience, they make a peculiar vow of Obedience to the Pope of *Rome*, and promise him, that they will disperse and publish the errors and superstitions of the *Romane* Religion throughout all the world, whensoeuer he shall command, *Non petito viatico*, at their owne cost and charges.

And againe, vnto the Father Generall they vow, *Abnegationem honorum*, to renounce all honours, forsooth, because they will not be made Cardinals out of the Societie, and yet therein they are made very Cardinals in the Societie, as out of whom onely their Father Generall, who is in effect nothing else but the *Pope* of that Societie, must bee elected, and vpon whom as vpon hinges, the whole Societie may depend and be turned euery way for aduantage. Which men also may retaine a publique repute of being Learned and Holy men: and so this lying and foolish Societie, whiles it supposeth that it auoydeth *Ambition*, or would bee thought so to doe, falleth headlong into it, not much vnlike those foolish Phylosophers, whom *Cicero* mentioneth, who by setting their owne Names vpon those Bookes, which they had written touching the Contempt of Glory, haue therein foolishly fished for vaine *Glory* to themselues.

Now those who haue professed three vowes, are as very Byshops in the societie, and whereas in other Orders this degree is not distinguished from simple Priesthood, but as many as are ordained

Priests may also be Professors. In this our societie there is a distinction betwixt those two, to the end (forsooth) that this degree may seeme the higher, and more eminent, if many yeares after a man hath beene made Priest he may be admitted to profession, as vnto a Byshopricke. By which distinctions they make it appeare vnto vs euidently enough, that they haue conuerted the base shew of Ambition, into a most beautifull and glorious picture, or outside of vaine glory, which might moue all all men liuing with its beautie, and might allure and retaine vnto it selfe, a great number of persons of all estates, and degrees, and of both sexes.

Marke this. Whereas, if men looking seriously into this outward forme, and formall outside; and with the piercing eye of true vnderstanding should behold the inside thereof; questionlesse, they might there discouer closely concealed vnder our societie, that see and beast which maketh all the world to worship the first. *Apoc.* 13.12.

For by the first beast, I vnderstand the Byshop of *Rome*, who in regard of that secular power which he vsurpes, is indeed and in truth that Antichrist whom our society now causeth to bee worshipped almost all the world ouer, and that it must continue to doe so euerlastingly, hath bound it selfe by that their fourth and more peculiar vow.

Now that which our blessed Lord and Saviour and his beloued Disciple Saint IOHN, and the Prophet DANIELL doe speake, touching the short time of Antichrists raigne, is to bee vnderstood of the last persecution, which shall be, at such time as

Math. 24.22. Apocal. 13.5. 12.14. Dan. 12.7.

that first beast the Pope, shall by that second beast our Societie, in some part haue recouered *Germany*, *Bohemia*, and other Kingdomes, lately taken out of their hands, and shall see many other Realmes and Principalities reduced to their obedience by the same. For then shall this society being growne rich, magnifie its owne heart, and rise vp against the King of Kings, and be crushed to peeces without hands. Dan. 8. 25.

Spirituall Coadjutors (vnder which name are comprehended all Priests and professors of Diuinity or Philosophy, and all and singular teachers of the inferiour Arts not yet hauing made profession) hauing first vowed Poverty, Chastity, and Obedience, doe assist this beast in perverting and seducing of Soules vnto the first Beast. Wherein as any one shall approue himselfe more apt and ingenious then his fellowes, so is he the more quickly admitted by profession to bee a Member of this Monster.

Now those who are called Temporall Coadjutors, haue charge to prouide for the backe and belly of this Beast, purueying and prouiding for the same and intermedling with all Domesticke businesse,

Lastly, Schollers and Novices are maintained at home, to this end onely, least at any time there might proeue a defect in the Body of this Monster. But that as old eaten limbes shall happen to decay, and fall off, so fresh and new supplies may be still made out of this Storehouse or Seminarie of young *Iesuites*.

More-

In the Epistle of *Ignatius de Loyola*, who is read euery moneth at the Table.

Moreouer, to the end this Idolatry and superstition may be for euer concealed free from feare of discouerie, and that as it is preserued, so it may bee increased continually, this Beast is accustomed to forestall the vnderstanding of her whelpes, if they haue any, and to bind vp their very sences, admonishing or rather Commanding in good earnest, that all things which the Superior shall Command, be performed with blind obedience, and that whatsoeuer our superior shall doe, bee passed ouer with blind judgement, without so much as Considering whether it be good and profitable, or hurtfull and damnable, which is enioyned or done, forasmuch as euery such thought taketh away the merit and valour of obedience. In which particuler, our Societie followeth the steps of the Canonists those most pernicious flatterers of the *Popes*, and seducers of the whole Christian world. For these were the onely men, who in times past perswaded all Christian Churches, that the Byshop of *Rome* was of such Soueraigne power, and authoritie; that albeit, hee should lead the whole world into Damnation, no man had power to controle him, no man might be so bold as to demand of him a reason for so Deuilish an act.

Distinct. 40. Cap. 51. Papa.

And euen thus altogether, or rather a great deale worse, doth this Societie of ours instruct her Nouices, teaching that whatsoeuer our Superiours inioyneth to bee done or doth himselfe, is not onely not to be questioned (much lesse to be found fault withall) but euer to bee presupposed as holy and good, to vse the very words of our Father *Ignatius*.

In the same Epistle.

And

And all this onely to this end (forsooth) that all their Foolery, Idolatry, and Superstition, may at length obtaine the name of Holinesse, and bee adored as Ordinances of the Societie.

And now (mee thinkes) I haue brought thee about neere enough to the Knowledge and sensible feeling (as it were) of the summe of our Religion.

Neither doe I doubt, but that now at last, thou vnderstandest how extreamely wee haue deceiued our selues, and bin gulled in making choyce of this kinde of life, and how veniall a sinne wee shall commit, in withdrawing our selues from the same.

Whereunto I replyed.

Christian: These are monstrous and horrible things indeed Paul, and truly in my minde I haue often seene such kind of Monsters in *Italy*, but I blinding my vnderstanding, as our own constitutions doe enioyne vs, did suppose these things to be nothing, but deuises of Sathan, whereby to divert me out of my course, and hauing but once shouldered mee out of my calling, by the losse thereof, to cast mee headlong into euerlasting miserie.

Now you, for your part (so farre as I discerne) putting confidence in most abhominable prodigies, rather then the strongest arguments, endeauour to disgrace both our owne first Calling, and the whole Religion of *Rome*: which thing, if I shall yeeld vnto you as lawfully done, seeing you are but

one man in this kind, I see no reason why, the same libertie may not be granted to the particuler Sects of all others that cauill at Religion. For asmuch, as there is no opinion which may not seeme to bee proued out of holy Scripture, being vnderstood and interpreted by euery man as shall best stand with his particular liking.

But yet considering, that all thy relations touching these Monsters are wonderfull probable, and the other things also most euident, and such as doe convince the sence and vnderstanding, I cannot herein dissent from you, nor indeed may I with safety, seeing I know you to bee as learned and ingenious as our Societie affoordeth any. I will rather endeauour to rouze vp my selfe, and call to exact accompt my best vnderstanding in this case, which as you say, is ouerclouded with *Iesuiticall* delusions, and vnfold the most implicite notions of my heart touching the Societie of *Iesuites*, that afterwards you may expresse more at large, what is the very *Species*, forme, and *Character* of a *Iesuite*, whom all the Christian world so much honoureth and adoreth.

And now to the end, that I may after your example fall out of hand vpon the fundamentall points of the Societie, hearken and I will relate vnto you what strange things I haue seene and obserued in these stranger times.

I did in my younger dayes (I assure you) suppose, that the foundation of this Societie was altogether Diuine, and me thought I was no longer conuersant on earth, so soone as I was admitted in-

to this societie, as I thinke it is a vsuall thing with all our Nouices, or the greatest part of them to be so affected. For so great is the power of our continued meditations touching diuine subiects, that a man seemeth euer to bee borne a new, not of naturall parents, but after a peculiar manner borne a *Iesuite* in the Societie of *IESVS*, euen as CHRIST our Redeemer was incarnate by the holy Ghost.

And thus the whole nature of man being in a māner Deified doth witnes, as which doth from that time forward, wherein it hath giuen it selfe to meditations of this nature altogether forbeare to pamper and feed the body, abandoneth all societie of the flesh, by whipping and other voluntary afflictions of the body, restraineth and suppresseth pleasure as a blot of infamy and dishonour, acknowledgeth in euery Spirituall brother the Image of the Lord our God, as our eighteenth Rule commandeth, and withall abjureth and dispiseth riches, honours and all such things, as by the vulgar are accounted most excellent and precious.

And this was indeed (without any dissimulation) my firme and constant perswasion as touching the societie of *Iesuites*, in the first yeere of my admission thereunto.

But this other yeere, when by chance I met with our *Iapan*-Letters, and there amongst other things had read, not without astonishment, that among them of *Iapan* being our Antipodes, there are certaine religious men, whom they call *Iamambuxæ*, or Souldiers of the Vallies, who purposely to at-

taine an opinion of Sanctimony, doe punish themselues grieuously, doe watch very much, doe Fast exceeding long, and doe giue themselues wholly to certaine Meditations composed of their owne heads, and that they preuaile so farre by these things, that they are beleeued many times, (as inspired with an holy instinct) to speake *Oracles*, and are accounted by all to bee perfect and Holy men; then especially, when as they make no bones of it to kill themselues voluntarily for their Idoll.

When I had (as I said) vnderstood these and many other like passages out of Letters, written not onely by men of our Order, but also published in Print, I assure you I was amazed, and did so shake as if I had newly fallen from Heauen to Earth.

For vpon a sudden it came into my minde, to thinke that nothing could bee deuised more like to our Religion; and that therefore, it was vehemently to be suspected, least all this our Spirituall course of life should not proue Diuine, but Humaine onely and Pharisaicall. Forasmuch, as very Idolators and Heathens wanting the light of the Gospel, doe attaine thereunto; and indeed such Heathens, as are said to be wondrous like both in Nature, Manners and Disposition, to our most ingenious *Europians*; I meane our *Italians*, and *Spaniards*; so that now it is apparant, that the like Religions haue bin deuised and established by men of like natures and inclinations.

And what a strange thing is it, that among those Ethnicks of *Iapan*, not onely our profession of *Iesuitisme*, but in a sort the very entire Gouernment of

of the *Romane Hierarchy* may be seene apparantly, founded and established by an Heathen Spirit.

For in the same Letters, it is related, that one chiefe man throughout the whole Empire of *Iapan*, doth hold the chiefe place of a supreame Iudge in matters Ecclesiasticall, who is little lesse then worshipped as a God, and generally reputed so Holy a man, that hee may not be suffered to tread on the ground, and Cõmandeth farre & wide many times vpon occasion, euen contesting with those heathen Princes: Moreouer, this man hath the ordering and making of all the *Tundi* among them, who are in effect the Byshops of that Nation; albeit, the nomination of them (as it is reported) be in some places in the Gouernours power; which *Tundi* are thereupon, in great and singular esteeme both with high and low, and doe conferre Priesthoods, doe appoint Fasting dayes, and grant Licences for eating of Flesh, to such as vpon Holy dayes goe on Pilgrimage to the Chappels of theyr Saints and Idols.

Yea and further, the sects of the *Bontij* which arise among them, and are nothing else but the Monkes of *Iapan*, haue no authority or estimation among the people; vnlesse this great man haue approued him by his letters Patents and testimonials: Furthermore, these *Bontij* are said to inhabite very large and spacious Colledges, after the manner of our Monkes, to liue a single life, to erect an *Altar* in the middest of their Chappell, whereupon they place a woodden representation of *Amida* sitting vpon a golden Rose, very gallant to behold. Also

that they haue very great *Libraries*, with places wherein they eate and drinke together after the manner of our Refectories, and certaine Copper workes which ſerue them inſteed of bels to cal them vp to their houres of prayer.

Againe, euery euening their preſident or chiefe man among them, propoundeth to euery one his particular ſubiect for his meditations that night: and preſently after midnight they doe before the Altar in their Chappell dancing by turnes ſay ouer their deuotions out of the laſt booke of *Xaca*.

Alſo, that euery morning each of them ſpendeth an houre in Meditations; that they build faire Cloyſters in their chappels for their *Fotoquij*, who are a certaine ſect of religious perſons amongſt them, that are ſhauen vpon their heades and chinnes, and doe obſerue a great number of holy dayes in the yeere. And yet for all this they write that theſe *Bontij* are moſt baſe fellowes, in their liues and conuerſations and as coueteous as any men liuing vpon Gods earth, and as well acquainted with all deuiſes how to rake vp money. That theſe *Bontij* doe make ſale vnto the people of many writings vnder their hands, by helpe whereof, the common people are perſwaded that they are protected from the Deuill.

Alſo, that theſe *Bontij* haue a cuſtome to borrow money in this world, which they promiſe to reſtore with large intereſt in the world to come, for which they giue the Creditor bils of their hands as ſecurity, which he at the time of his death carrieth with him into the other world.

And

And lastly, that these *Bonzij* are for the most part the sonnes of Noblemen, in regard that the Nobility of *Iapan*, being full of Children, do vsually take a Course to procure these sonnes of theirs entered into the Order of the *Bonzij*, for whom they are not able to prouide otherwise.

You might stile these men Christian *Monkes*, or (if you please) hauing respect vnto their qualities Clergy men and Prelates of the Church of *Rome*, if euer the light of the Gospell had in any measure shined vpon them before the comming of our men amongst them: or if euer any Christian at all had gone so farre as vnto them, whereby they might haue heard of these things and haue imitated them.

Neither is prayer for their dead wanting among these *Iapanezes*, howbeit in that they are a little more superstitious then wee. For in the moneth of *August*, they are obserued to set aside 2. whole daies for Adoration of the Spirits of the Dead. And that a little before Night, they set vp a great number of Lampes and other Lights about the doores of their houses, with much varieties of Paintings and trimmings. That afterwards they walke round about the Citie all night long, partly for Deuotion sake, and partly to looke about them.

Also, that towards the Euening, a great sort of people doe walke out of the Citie to meet the Spirits of their Dead friends, now comming towards them, as they (forsooth) imagine. When they are at a certaine set place, where they suppose that the Ghosts of their deceased Friends doe meet them;

first

firſt, they ſalute them kindly, euen as if they ſaw them, ſaying you are heartily welcome, wee haue wanted your good Companie long, I pray you ſit downe a while and refreſh your ſelues with ſome victuals, for wee know you cannot chuſe but be wearie.

Then they ſet vpon Tables (as a banquet for the Ghoſts to feed vpon) Rice, Fruits, and other Viands, and when they haue demurred about an houres ſpace, as if they thought it high time to make an end, they inuite and intreat them to come home to theyr houſes; ſaying, wee will goe before and prouide ſome good cheere for you. Alſo, it is obſerued, that aſſoone as theſe two dayes are ouer, they walke out of the Citie againe both men and women with lighted Torches, to conduct them (or ſooth) who are now vpon departing, leaſt they ſhould ſtumble in the darke or hurt themſelues againſt any thing.

Yet further it is obſerued likewiſe, that when they returne into the Citie againe, they make a diligent ſearch about all their high roomes, and tylings of their houſes, by caſting vp ſtones thereon, leaſt any of the Spirits (of whom they are in bodily feare) ſhould remaine behind in ſecret.

Moreouer, it is written from thence, that when theſe *Iaponezes* were demanded by our men, why they did ſet to thoſe Spirits a banquet; they made anſwere, that they are vpon their way towards their Paradice, which ſay they, was ten thouſand Millions of miles, and was a journey that could not bee ended in leſſe then three yeares time; and therefore

they

they tooke vp their resting place there for a while to refresh themselues, and to enable them the better to hold out to their journeys end.

But in all these things it is obserued, that the *Bontij*, the Priests and Bishops of *Iapan* doe all in all, and that there is no family, though neuer so meane, but it must offer one guift or other to the *Bontij*, for the peace of the soules of their deceased Friends

I Omit for brevity sake, their Holy water, their pots of sweet odours set ouer hot coales to make perfume, their many and large Indulgences which these *Bontij* doe tender vnto the people, who are frequent at their preachments, and enrich their Cloysters. Their beades to pray vpon, which a great number of the *Iapanezes* doe daily runne ouer, not onely within their priuate houses, but publiquely also, carrying them about in their hands all ouer the Citty praying to their *Amida*, and to their *Xaca* for riches, honours, prosperous health, and euerlasting Comforts. All which things verily are so true, that they are both obserued and written by men of our owne Order, and I haue in relating thereof made vse almost *Verbatim* of that translation, which our Father *Petrus Maffæus* hath made out of the *Italian* into *Latine*.

And this indeed was an opinion of mine, or rather (as my Confessor told me) a temptation of the Devill cast into my mind, touching the Societie of *Iesuites* and the whole Church of *Rome*, which, for all that I was hardly able in many dayes to thrust out of my thoughts, by opposing through ejacula-

tions of heart (as they terme them) and through faſtings with other affections of the body, a whole troupe of Arguments of this nature, violently burſting in vpon my vnderſtanding day and night.

And now before this temptation was well diſgeſted and ouercome, behold vpon a ſudden there fell vpon me another of the ſame nature which ſo handled me, as ſcarcely it left any life in me; For ſhortly after it ſo fell out, that we had the 18. Chapter of the third booke of *Kings* read vnto vs at dinner time, for our Spirituall repaſt, wherein is contayned the ſtory of the Prieſts of *Baal*, and how for the pleaſing or appeaſing of their Idoll, they had a Cuſtome to cut themſelues with knives and launces till they bled amaine. Which words when I heard our Chaplaine read, for (I confeſſe) I was not then a Diuine, neither had I euer as then read ouer the holy Scriptures, verily I did tremble and ſhake all ouer, as if I had beene taken with a ſudden fit of an Ague, nor had I any further ſtomacke to my dinner at that time, as remembring (to be true to you) our owne whippings whereby as well as with knives & launces we our ſelues are cruel to our own fleſh, many times ſpilling not a little of our owne blood, and I cannot ſay, but as theſe *Iapaneze Ieſuites* whom I told you of, that they haue named *Iamambuxa*, ſome of vs at ſometimes become guilty of our owne deaths, I am ſure wee ſpoyle our healths by it. But I feare leaſt theſe and fiue hundred more ſpirituall doubts, mentioned by me touching the Societie, may bee triviall to bee propounded vnto ſo iudicious and graue a Diuine, as

your

your selfe, not being worth your taking notice of. Wherefore letting other passages slip by vs, I will be bold to describe vnto you onely two, *Holy*, and *Catholique*, that is to say, *Italian* Monsters and Idols, the maintenance whereof our Society hath peculiarly taken vpon themselues, and concerning which, I am troubled and haue bin these ten yeares together, how I might make them *Holy* in my estimation, as they are made *Catholique* long since. Out of which discourse of mine, you shall perceiue your opinion touching the Society of *Iesuites* and the *Romane* Church, wonderfully confirmed and established.

The one of these Idols, I my selfe haue seene at *Rome* in the Chappell of St. Peter, which Idoll, men vsually call the *Vicar of* Christ.

And I assure you, when first I saw it, I was of an opinion, that it was either Christ himselfe, or surely something more esteemed of then Christ; forasmuch, as all the people which flocked thither for deuotion sake, so soone as euer they beheld it, set on high on a Throne and supported by the hands of red men like *Seraphin Angels*, (least perhaps it might dash its foot against a stone) fell downe instantly vpon their knees beating their brests, and performing such outward acts of Deuotion in that kind, as appertaineth to none but God onely.

Oh holy Christ, (did my soule then instantly cry out in priuate) how long will it please thee to suffer this, that as low as thy selfe being true GOD, hast humbled thy selfe on earth, so high thy

Vicar being but a wretched and a sinfull man, shall extoll and aduance himselfe aboue all heauens? That whereas thou hadst no kingdome heere; yea,

Iohn, 18. hast said, that *thy Kingdome was not of this world*, neither wouldst take vpon thee any Kingly Maiesty. Thy *Vicar* nethertheless, should haue right and interest in all Kingdomes, and should out-strip all Kings and Potentates; yea, euen thee, O King of Kings, in worldly Pompe and heauenly Maiesty of State.

That whereas thy Disciple S^t. PETER, who is said to haue bin Created the first *Pope*, would not permit *Cornelius* the Centurion so much as to fall downe at his feet, much lesse to kisse them; but in-

Act. 10. stantly tooke him vp, saying; *Arise, for I also am a man:* his Successor for all that, forgetting himselfe to bee a man should sit on high, as a very *God Almighty*, whose feet all men must fall downe at and kisse?

But yet I recalled my selfe by and by, and somewhat pacified my minde with this Meditation: Surely, (said I) it is altogether necessary, that the Pope should retaine this his outward Pompe and Maiesty, the better by that meanes to draw vnto him the proud Emperours, Kings and Princes of this world, and to retaine them in true Obedience; as also to dazell the eyes of the vulgar people, to the end that what cannot be done amongst such men by Humilitie, may at least bee brought about by Subtiltie and Policie, that whereas hee is not able to preserue his reputation by testimonies of his owne Holinesse

and

and vertue, as CHRIST and his Apostles and other Holy men haue done, hee may vphold it at least by the outward glory of another, least that whereas the auncient *Romanes* were in times past Lords of the whole World, if the power of the Bishop of *Rome*, should not extend it selfe fully both to Heaven and Hell, yea and *Purgatorie* also, a place deuised for this purpose; the Pope might hap to seeme inferiour to them, or at the least not greater.

That as *Iupiter Optimus Maximus*, the prime GOD of all among the *Romans*, is supposed to strike some persons to hell with his Thunderbolt, so the *Romane* Bishop should haue in like manner, his terrible Thunderbolt of *Excommunication*, whereby he might make the hearts of all Christians to shake, and might thrust down as many as should but dare to lift vp their tongues against this Soueraigne power of his, lower then hell it selfe if it could be possibly.

Last of all, that whereas the ancient *Romanes* being Lords of all the world, had a most honourable and stately Magistracie, cloathed in purple, whereof some were Gouernours of the Citie, others ruled as *Vice-Royes* in forraigne Nations: Euen so the *Pope* of *Rome*, should haue not onely his Bishops as Princes; but also his Cardinals as Senators clad in purple, who should bee companions for the greatest Kings, and out of whom alone the *Vicar of* CHRIST should bee chosen by the very instinct of the Holy Ghost. As if the Holy Ghost should

not aſwell be tyed to the *Cardinals*, thoſe baſe and beaſtly ſinckes of Luſt and Ambition, as the Chaire of PETER to the Citie of *Rome*.

For indeed it is true, that the Holy Ghoſt hath ſayd; That by his goodwill, hee cannot indure to dwell in any but quiet, modeſt and humble perſons, and yet (forſooth) of late, he is euen conſtrained by compulſion, and (as it were) halfe againſt his will to reſide, whereſoeuer the Church of *Rome* ſhall be pleaſed to confine him.

Howbeit, I muſt confeſſe, in this caſe my Conſcience did often tell mee, that they of the Church of *Rome* haue not beene able to tye the Holy Ghoſt ſo cloſe to themſelues and their Sea, but that twenty and ſeauen ſundry times fayling of the preſence thereof, they haue raiſed thoſe XXVII. *Schiſmes* which ſtand vpon Record in the Chronicles of their *Popes*: A thing which ſurely giueth infallible euidence, againſt their holy Spirit, and cauſeth all the priuiledges and power thereof, to incurre a juſt Cenſure; For alas! what ſhall wee ſay? Is it poſſible, that the Diuine Godhead can bee an author of Errour and Diſſention?

But when they are held cloſe to this Argument, then they anſwer; That the Holy Ghoſt departed not from the Church of *Rome*, at ſuch or ſuch a time, but onely through the miſtake of ſome, and ambition of others, the Church had gotten a Monſtrous head, hauing ſometimes a double, ſometimes a treble head, but that onely one of the reſt was the true and lawfull head of the *Church*.

Oh, what monſtrous ſpirits haue you, (the *Romaniſts*)

manifis) what a monſtrous Church ? Which can be compelled through Errour and Ambition, to ſubſiſt ſo often and with ſo many counterfeit Heads ? To weare them ſo many yeares, and to inforce ſo many poore Chriſtian ſoules to accept and to beleeue them vpon paine of Damnation for true Heads of the Church, to their owne miſtake, the abhomination of all good men, and your owne and their moſt deſperate ruine.

Well, now I perceiue plainely enough, that this Monſter which hath ſo often had two Heads, and ſometimes three at once, may alſo through your monſtrous Luſt and Ambition, as eaſily acquire Seauen heads at once. But this may be ſufficient touching the firſt Monſter or Idoll.

The other Idoll I haue ſeene at *Loretto*, which the *Italians* call their *Lady of Loretto :* And this is a Picture carued (as they would haue men beleeue) by S^t. Lvke the Euangeliſt. And for that cauſe, it is reported to be a worker of wonderfull Miracles. I am not able in words to expreſſe, in what infinite eſtimation this Idoll is held, what a report there is all *Italy* ouer, of the Myracles that it worketh. This is the onely *Saint* that all *Italians* haue in their mouth preſently, whether they bee amazed with any ſudden feare of Death, or taken Sicke with any grieuous diſeaſe whatſoeuer.

Vnto this Lady of *Loretto*, doe all ſorts of people in ſuch caſes make Vowes, promiſe guifts, vndertake to goe on Pilgrimage vnto her Temple. And if it ſo fall out, that any man bee deliuered from any imminent danger, or diſeaſe, they preſently

ſently then cry out a Miracle, a Miracle, and reſolue to performe their promiſe, and ſtraight wayes they vndertake a Pilgrimage to *Loretto*.

Vpon theſe occaſions, there is great reſort to *Loretto* day by day out of all the parts of *Italy*; daily are innumerable Offerings preſented at her Shrine, and painted tables hanged vp in her Chappell expreſſing the whole manner of the Miracles. And truely at the firſt ſight thereof, the infinite multitude of Tables did ſomewhat moue me, and I was of the mind that ſome *Diuine* eſſence ruled in that place. But when I came a little to my ſelfe, vpon ſerious conſideration of all the paſſages together, I eaſily diſcerned, that it was nothing elſe but meerely the dotage of the blockiſh people, who being onely guided by outward ſence, labour to haue a ſenſible God, I meane a *Deitie*, which they might ſee and feele: For vpon the one hand I obſerued, a man pictured vpon the Racke, and valiantly induring all thoſe torments by prayer made to the *Lady of Loretto*: hard by him was portrayed, a man falling from his Horſe, and eſcaping death by a ſudden prayer made to the ſame Lady: On the other hand, you might ſee a multitude of Sicke people miraculouſly reſtored to health by calling vpon her Name: Not farre from them, diuers Tables of people of all ſorts in a ſtorme at Sea eſcaping the violence thereof, by a Vow made to the ſame Lady; with many others of like nature not to be numbred.

Which follies, euen Cicero himſelfe, being a diligent obſeruer of the *Roman* Superſtitions, did

in

in his time seeme to deride in his booke *De Natura Deorum*, touching the nature of the Gods of the *Romanes*, wherein making mention of the Philosopher Diagoras deriding the *Roman Deities*; he thus writeth: That when Diagoras vpon a time was come to *Samothrace*, and that a friend of his had tooke ocasion to say vnto him; You Sir, who are of Opinion, that our Gods doe nor heare the prayers of their Suppliants, and order humaine Affaires, doe not you obserue by this multitude of painted Tables, how many men by prayer to the Gods, haue escaped the violence of tempests and stormes at Sea and come safe to Land?

It is true indeed, said the Philosopher, heere is a multitude of Tables of them which haue escaped; For they are no where painted that haue suffered Shipwracke, notwithstanding, their prayers to these Gods in this kinde, and haue perished at Sea.

Which answere of his, was wittie and beseeming a Philosopher; for thereby hee did euidently enough declare, that such people had not bin preserued by the helpe or fauour of Ivpiter, or Ivno, or Neptvne, or any other of their supposed *Deities*, to whom they had directed their Supplications in this case. Forasmuch, as many others beside, and such as perhaps were honester, and better men then those who escaped, though they had made the same prayers had perished in the waues.

But forasmuch, as all men generally were accustomed in any time of distresse to flye by prayer to

one or other of those supposed *Deities*, and that it often fell out, that naturall causes being violently prouoked, and threatning Death, being eyther stopped in the middest of their course, or mittigated of themselues, doe vpon a sudden yeeld hopes of deliuerance. Thence is it, that the effect thereof is without any good reason, ascribed to their fained and imaginary *Deities*.

And euen thus and no otherwise, standeth the case with our people of *Italy*, in adoring and beleeuing on that Idoll of *Loretto*, and offering vnto it Tables of Deuotion; because, inasmuch as all *Italy* almost maketh prayers vnto her, and that of necessitie it must fall out, that by one meanes or other in so great a Multitude of people, some few at the least shall obtaine what they haue prayed for, either through the especiall hand of God, or by the strength of nature; And that nature at somtimes euen seemeth to worke a Miracle; all these things, are by these stupi'd and blockish people attributed to their Lady of *Loretto*; except perhaps men would deny, that in the same manner, and for the same end, the Image of *Ceres* at a Citie called *Enna* in *Sicilia*, as the same *Cicero* witnesseth, hath made open declaration of her power and Godhead (to vse *Tullies* owne phrase) by many Miracles and wonders many a time, and full often euen in the desperatest cases afforded vnto her suppliants present helpe and remedy.

But these things (as I haue formerly said vnto you) almost none but the vulgar, and such as are like vnto them doe runne after and beleeue.

For

For euen the more learned of their owne, Phisicians, Philosophers, and Diuines also, as many as haue not their mouthes stopped with some Ecclesiasticall preferment, do in their better iudgements contemne and deride, not onely these Miracles of *Loretto*, but euen the very *Romane* religion it selfe as false and fained, as I easily and apparantly discerned at my being at *Naples*, where they had at that time obtained some restraint of the violence of the *Romane* Inquisition.

Yea and moreouer, these Atheists euen to my face derided my name, because it was *Christianus*, for in the *Italian Dialect* by the word *Christian* they are wont to intimate a Blockhead, or silly foolish fellow; which thing (as I conceiue) they doe for this reason, because in their iudgement they hold no man fit or inclinable to beleeue the Popish *Chimaraes*, but silly fooles and blockheads.

And these are chiefly those things which came into my mind to speake and relate touching the Societie of *Iesuites*, & the Idols which it more particularly beleeueth in and adoreth, beeing rowzed vp thereunto by your discourse, and beyond all expectation illuminated therewith.

Pavl. At this word, *Paulus* looking stedfastly in my face, spoke thus vnto mee; I will not (saith hee) henceforth any more enquire after the Causes of so great blindnesse in the *Iesuites*. I will admit no more excuses. If in thee so great a light of the truth could be depraued by Iesuiticall Education and almost quite extinct in thee, as

I verily suppose it had beene in all likelihood, if God had not sent me hither; What may I imagine they are not able to worke in the darke and infatuated vnderstanding of others?

When he had thus said, immediately the watch-word was giuen, that it was time to retire from our walke and recreation and both of vs in priuate retired to our priuate Chambers.

Here endeth the first Booke.

FINIS.

A DISCOVERIE OF THE SECRET DESIGNES AND BLOODIE *Proiects of the Societie of* IESVITES *of later yeares.*

WHat MARCVS CATO ſometimes ſpoke concerning the *Romane* South-ſayers; that hee wondred how they could forbeare to ſmile vpon each other, ſo often as they met, may not vnfitly be applyed to the *Ieſuites*: It is a wonder that one *Ieſuite* when hee looketh vpon another doth not ſtraight way burſt foorth into a laughing outright, they being amongſt themſelues priuie to ſuch impoſtures practiſed vpon the people. I ſpeake not touching your ſimpler ſort of *Ieſuites*, from whom theſe more reſerued and cloſer practiſes of the Societie are altogether concealed, either in reſpect they are not held wiſe enough (forſooth) to bee acquainted with them, or that they are thought too deuout to entertaine them, or elſe in regard of their ſhort continuance in that Society: for all ſuch are ſo kept ſhort through ſeuerity of Diſcipline, that not one of them, except

hee bee wondrous quicke of ſent, can euer ſmell out in the leaſt meaſure what knauery is therein practiſed vnder a ſhew of Holineſſe. My diſcourſe onely toucheth the prime and principall fellowes of that Societie, their *Regents*, *Fathers*, *Prouincials*, and *Generals*; all which, are ſo vniuerſally and joyntly tainted with all manner of wickednesſe, but eſpecially with Whoredome, Couetouſnes, and Magicke, that indeed any reaſonable man may thinke it little leſſe then a Miracle, if a *Ieſuite* of this ranke meeting ſuch another vpon a ſudden, and beholding, as it were, another picture or liuely repreſentation of himſelfe, ſhould haue power to abſtaine from laughing outright.

I therefore thought it not amiſſe, conſidering the premiſſes, to lay open vnto the world ſome particuler paſſages, and practiſes of that Society, of the greateſt part whereof my ſelfe haue beene an eye-witneſſe, and ſome part whereof hath been related vnto me by *Ieſuites* whom I am able to name, and will vndoubtedly nominate, if they ſhall but dare in the leaſt manner to lift vp their tongues againſt mee, or to contradict what I haue written. And howſoeuer at this time I paſſe ouer things briefly, and doe onely (as it were) giue you a firſt draught thereof, I doe purpoſe indue time (God aſſiſting me) to do it more largely and compleatly, with expreſſion of all and ſingular circumſtances thereunto appertaining.

Firſt of all then, at my entrance into my Colledge of *Ieſuites*; eſpecially, if it be ſcituated in or neere

neere vnto any large, and populous, and rich place. But alas, why doe I say, if it be built there? (Seeing they haue no Colledges in any poore, meane, or obscure place.) At your first entry I say into such a place or Colledge, take principall notice of the Porter of their Gate, and him you shall find to looke like vnto the very picture of a very *Charon*, or rather a *Cerberus*; For the most part you shall obserue him to bee a man of very great yeares, or if he bee younger, hee is a fellow of most approued trust and secrecie. And this is the man, if any such there bee, who is well skilled in all the mysteries of the *Iesuites Caball*, or reserued *Diuinity*.

In this fellowes keeping is great store of apparell both for Men and Women of euery degree and calling. And with this apparell doe the *Iesuites* habite themselues according to the quallity that euery one findeth himselfe ableſt to personate, and so practise wonderfull Impostures in the world. For at sometimes beeing habited like *Souldiers* very gallant, then walke in the streets and highwayes *Whoring* and *Swaggering* in the publike Stewes. At other times in the ciuill habites of *Citizens*, professing themselues to bee of the reformed Religion, they pry vp and downe and listen in Innes, in Play-houses, in Tauernes, vpon the Exchange, and in all places of publike meetings, whereseuer there is any frequent resort, what the people speake vp and downe concerning them, what consultations are abroad, what matter of Action is set a foot in any part. Another while,

like Doctors of *Physicke*, or of the *Ciuill Law*, with great gold Rings on their fingers, avowing and purposely professing themselues to be Papists; whersoeuer they know any of the Common sort that is wealthy and hath sonnes, they deuise some cause of businesse with them, and insinuate themselues into their acquaintance by strange fetches, and in Conclusion doe aduise them to bring vp their sonnes in some Schoole or Colledge of *Iesuites*, affirming that themselues haue beene Educated by them, and that they haue so profited vnder them, that (God bee thanked) they neuer had cause to repent thereof: And sometimes againe apparelled like Noblemen, and compleatly attended, they cause Coaches to bee prouided abroad, and frequent the Courts of Princes, as giuing attendance vpon Ambassadors of forraigne States, and serue as Intelligencers to vnlocke the cabinets of great Potentates.

Nay further, I haue knowne them to make shew of being banished persons, and to craue collections amongst Protestant Diuines, purposely to learne vnderhand what such men writ against them: yea such were those men for the most part, who so miserably deluded so many Reuerend men in many places by sinister wayes vnder that habit, furthering the designes of their Societie, and breeding disturbances in the reformed Congregations: of whom, to the end that all honest-hearted Ministers may be more warie hereafter, I shall tell you hereafter, what proiects at this day the *Iesuites* haue a foote to this purpose.

But

But in the meane while perhaps you will say vnto me, whereto, I pray you, serueth so much womens apparell, or what is their end in depositing so much in the keeping of the Porter of their gate. Attend, and I will tell you: No Pander, that euer TERENCE or PLAVTVS mentioned in their Comedies, was so nimble at the trade of winning pretty wenches, as are the *Iesuites* at this day, but especially that Porter of their gate whom I mentioned but now.

For, that which the Confessors themselues are not able to wring out of them by Auricular Confession in their Churches and Chappels, this fellow knoweth how to winne from them by flattering speeches, with wonderfull pleasing and delightfull toyes, especially if he meete with a poore widdow, or any such silly woman which sendeth her child to the Colledge now and then for an Almes; or with some Laundresse, or Spinster; for bee shee *Lotrix*, or *Petrix*, hee will make her a *Meretrix*. Whom so soone as this base Pander hath once but allured to come to his net, although her apparell bee neuer so old and tattered, yet hee hath gay Gownes enough in store, with accoutrements suitable, wherewith hee can make her both tricke and trimme, which when hee hath so done, hee knoweth how to convey her through many secret passages and by-wayes to his *Venerable* Maisters, the Fathers of the *Societie*. And yet he neuer doth this in the day time, but neere vpon the shutting in of the Euening, and then they make away the whole night in Ryot and Luxurie, with reuelling

and Dancing, the younger ſort and Nouices of the Societie being kept farre enough from Diſcouery thereof.

For they haue for the purpoſe certaine Vaults framed like Chambers, and roomes vnder ground as had thoſe ancient *Romanes*, who firſt deuiſed there Stewes in Vaults, whoſe inclination to all carnall laſciuiouſnes was ſo great, and ſo bruitiſh, that the Senate of *Rome*, fearing the iuſt anger of their Gods for the ſame, vtterly ſuppreſſed thoſe *Lupanaria* or publike Stewes.

And thus much for the Ieſuites Porter of their Gate: onely I muſt not forget to tell you this one thing, that if any party who by chance ſhall come to the ſight of ſuch and ſo great a Wardrobe, doe demand with admiration, what is the end or vſe of it, anſwere is made vnto them, that it is the wardrobe, reſerued purpoſely for acting of Playes: but that is the leaſt part of their intention to my knowledge.

Moreouer, when thou entreſt into any of their Churches, make account that thou walkeſt vnder an heauen of Iron: Bloody *Mars* is ouer thine head, not that Prince of peace; below thee is the very pit of Hell, and a ſhop of Tormenters.

I now doe relate in good earneſt, what mine owne eyes haue ſeene; At *Prague* in *Bohemia* vpon the roofe of their Churches, are thouſands of Iron Bullets, Whips, and fire-bals, ſuch as the *Bohemians* vſe: vpon the ſides are placed pieces of Ordnance, with a great number of Muſquets and

Har-

Harquebuſhes, with Pikes and Halberts. In the middeſt, where the Arches meete, are great heapes of huge Bullets of ſtone. And the like preparation haue they alſo made at *Cracouia*. Nor doe I make queſtion, but that vpon due ſearch their Colledges in other places, would appeare as well prouided.

But ſome man may perhaps make queſtion, to what end Religious men ſhould make ſuch preparation, or what need there can be ſo to doe. I confeſſe, the matter at the firſt ſight aſtoniſhed me, and to my beſt vnderſtanding was exceeding ſtrange: but thus ſtandeth the caſe.

The *Ieſuites* know well enough, that the courſes which they haue taken formerly, and now euery day doe take, are ſo indirect and turbulent, as maketh them odious, to all ſuch as they liue amongſt; yea, to very Papiſts themſelues, at leaſt to the wiſer ſort of them, in reſpect of many things which they haue done both tumultuouſly, and wickedly, whereſoeuer they haue got footing in the leaſt manner. For they haue no regard of any, they ſpare not to roote vp the very *Catholickes* themſelues, ſo that they may pleaſure the *Popes* Holineſſe therein, though it were with the betraying of their Countries, and ſetting the whole Chriſtian world in a Combuſtion. And therefore becauſe they are in daily feare to bee maſſacred by thoſe among whom they liue, they make this prouident and timely prevention by Warre-like preparation.

For

For indeed, they are afraid (as I my ſelfe haue heard them confeſſe) leaſt it might befall vnto them as vnto the Knights *Templers*, who notwithſtanding they were forward enough to ſerue the Pope at all times, and as good Catholickes as could bee wiſhed in the matter of Religion; yet, for theyr too much Ambition and Couetouſneſſe, whereby they became inſupportable, they were by the conſent of all *Chriſtian* Princes, and not without approbation from the Pope himſelfe, put to the Sword all at an inſtant, and vtterly rooted out almoſt in a moment; as ſometimes were the *Pythagorians*, thoſe very *Ieſuites* in effect, among the Heathen, ſerued throughout *Italy*, and the Prouinces adioyning.

Now the reaſon, wherefore they doe make choiſe to lay vp their Armes and munition in their Churches, is onely this: For if when any Inſurrection or rebellious tumult ariſeth in a Prouince, the Papiſts come thither to helpe and aſſiſt them, by this meanes they haue Armes for them in a readineſſe vpon a ſuddaine: but if any who are of contrary Religion come thither to doe them wrong, or to ſteale any thing from them, they haue munition and ſtones aboue head, to deſtroy them withall before they be aware. And is not this (I pray you) he ready way to make *the Houſe of Prayer, a Den of Theeues*.

And yet by your patience, if you will but attend, I ſhall relate things more ſtrange and horrible then theſe, in reſpect whereof, the things I haue related hitherto, may well ſeeme tollerable, I may almoſt ſay Innocencie,

Vnder

Vnder the Pauement of their Church at *Gratz*, and elsewhere, to my knowledge, are Vaults and buildings vnder ground; whereunto, there is no way but by staires, and steps; Here haue they hoorded vp (like to that *Cacus* whom *Virgil* speaketh of) all theyr prey and treasure, and doe obscurely conceale a world of wealth: so professing pouertie, not onely with publike consent, but also with incredible pleasure, suffering the same with admirable patience, and Cursing to the pit of Hell, all such as are poore against their wils, as vnworthy of so blessed a Crosse.

But as for this their treasure, for the most part it is so contriued, that it is buried directly and perpendicularly vnder their greatest and chiefest or most eminent and highest *Altar*, and so they shall be sure that when they Chant Masse, they shall *Sacrifice* to MARS aboue head, and to MAMMON below.

Now furthermore, in their Vaults vnder ground they maintaine a very strange *Library*, of Cords, Halters, Rackes, Swords, Axes, Iron-pincers, Stockes, Torches, Pillories, and seuerall Instruments of Torture, wherewith and whereunto poore wretches being tyed fast, are joynt by joynt torne a sunder as many as fall into the hands of these Tyrants, who are farre more cruell in this kind, then MEZENTIVS or PHALARIS ever were.

Nor are they without a Diuels coate, and a long steeple crowned hat with blacke feathers, a jagged doublet cut and slashed, breeches puffed out and

bagged like bellowes, downe to their anckles, such as would euen make a man affrighted to looke vpon them.

But perhaps, he that readeth this Relation, will wonder to what end Religious persons, who professe themselues the *Disciples* and followers (as they would haue all men to beleeue) of our most meeke Saviour IESVS, should make such provision. I will resolue you this question also, if you please to attend.

With such instruments as these, doth the *Societie* captivate the vnderstanding of their Disciples, vnto Iesuiticall obedience. For if in the least matter, they get any hinte of suspition, against any of theyr Novices, that he will not be constant, or that he desireth to escape from them, and that he is likely to betray the secrets of their Societie, they clap vp such a fellow, in a faire paire of stockes, and having macerated him a long time with hunger, and cold, and want of all bodily comforts; at the last, they make an end of him, with some exquisite tortures, and killing torments. I doe not belye them. I write nothing but a truth. There was at *Gratz*, about three yeares agoe, a young man named IACOBVS CLVSSEVS, a youth of an excellent and pregnant wit; this man did they lay hands vpon, and miserably tormented him, by whipping and scourging, for a matter of no moment, and because hee told them plainely, that hee would renounce their *Societie*, and complaine publikely (if ever hee got libertie) for this and other such wicked

deas

dealings towards him, they clapped him vp into such a Prison, vnder ground, as aforesayd, from whence hee was neuer seene to come out againe aliue.

Nor did any of vs that were Novices, make question, but that hee was made an end of, with most exquisite torments.

Which vnparalell'd piece of tyranny, I purpose in due time to divulge to the whole world, with relation of all circumstances, beeing the thing which the poore wretched *Clussan*, had a purpose to haue done himselfe, if hee had not beene hindered and preuented by death.

I shall withall make publike vnto the world, another such piece of Villanie, committed by the *Iesuites* of *Fulda* in *Germanie*, vpon the body of one MARTINVS, whom they stole away most basely from his Parents, who are yet liuing at *Miltenberg* or *Milberg*.

And how many women thinke you, haue beene deuoured and eaten vp in the same Gulfe? How many young Children slaine? How many young men, that haue beene sole Heyres of very large and ample Patrimonies, haue beene made away by them? I doe not say, I thinke, but I beleeue, and am firmely perswaded, so often as shrikes, and cryes, sighings, and most woefull lamentations, were heard in the night season, the hearing whereof, would put a man into a cold sweat all over, and make his hayre stand on end, though our simpler Novices beleeued them to bee

the Soules of some lately departed, it was nothing but the shrikes and mone of children lately murthered, or then a murthering.

Moreover, that the extreame and Diuelish malice of *Iesuites*, may be in nothing defective, they are accustomed diuers times in those their Vaults vnder ground to make the Diuell very fine sport: putting on terrible disguises, they cause some of theyr Novices to be called downe to behold theyr Tragedie, vpon whom they will rush suddainely with an horrible yelling noyse, to make tryall, (forsooth) of theyr courage and constancie.

For if they find any to bee timorous and fearefull, they admit not such a man to the secrets of *Magicke*, as accounting them cowardly and degenerate, but appoint them to some of the inferiour Arts: but such as appeare to bee of bold and vndaunted Spirits, they take especiall notice of them, and reserue them for serious imployments.

And yet they are not alwayes successefull for all this, as appeared by that which happened at *Prague* in the yeare 1602. For whereas there were fiue principall *Iesuites*, who being habited as Devils made sport with their youth, It so fell out, that there was found to bee a sixth in their company, before they were aware, and hee questionlesse was a Divell indeed, who catching vp one of the personated Diuels in his Armes, gaue him such a kindly vnkind embrace, that within three dayes after, hee dyed of it. The fact was common talke

at Bake-houses, and Barbershops, and at euery table discoursed vpon, all ouer *Prague*.

And yet for all that, the rest of them, as nothing amazed with this *Tragicall event*, dare still in an height of obstinacie, proceed in that most vngodly and Diuelish study of Magicke.

Now amongst that whole Societie, the prime man for a Magician, a *French Iesuite*, whom the King of *France* himselfe, had in so high estimation, that hee admitted him not onely to his Princely table, but also to familiar conferences in priuate; concerning whom, the *Iesuites* themselues did make their boast, that he had a glasse made by Art Magicke, wherein hee could plainely represent vnto the King, whatsoeuer his Maiestie desired to see: insomuch, that there was nothing so secretly done or consulted vpon in the most private Roome of of any Cloyster or Nunnerie of other *Orders*, which hee could not easily and instantly discouer, and disclose, by helpe of this his Inchanted, or rather Diuelish glasse.

And indeed it was by the Art and meanes of this *Magician Iesuite*, that their Societie was confident, that they should bee able to draw on theyr side, one of the most potent Princes of the Empire, albeit a Protestant: forasmuch, as hee was obserued to bee somewhat delighted in the Study of Magicke.

Now as for those whom they take in as Nouices, to be instructed in this way, they expound vnto the those nine hundred Propositions, which Prov-

Earle of *Mirandula* publiſhed at *Rome*: as alſo the Booke of *Iohannes Tritemius*, together with a Tract or Treatiſe touching abſtruſe or hidden Philoſophy, written by *Cornelius Agrippa*: Likewiſe *Theophraſtus*, concerning the Conſtellations and Scales of the Planets, with the *Steganographia* of I know not what Abbot, and the Art of PAVL to procure Revelations: meaning Saint PAVL, whom they affirme to haue beene inſtructed in the Art Magicke, and thereby to haue vnderſtood ſuch high Revelations and profound Myſteries.

Yea, they bluſh not to affirme, that Saint IOHN was an excellent Magician: Nor doe they ſticke to ſay, that euen our bleſſed Sauiour CHRIST IESVS himſelfe, was a moſt abſolute and perfect *Magician*, as mine owne eares haue heard it oftener then once or twice related by ſome of that Societie, and ſuch as I am able to nominate.

And thus much for the *Ieſuites* Church: Onely, take this direction along with you; thoſe Vaults and Roomes vnder ground, which I mentioned euen now, thoſe ſecret conueyances and Circean Dennes, are for the moſt part contriued to be vnder the Quire or Cloiſter, not where the people doe walke or ſtand.

And now when thou ſhalt paſſe from their Temple into theyr Studie (for I will ſay nothing touching theyr Parlour, or Chambers, Refectories, or places of Recreation, inſtruction of Novices

who

who are newly admitted, and the trayning vp of other Schollers committed to the *Iesuites* tuition; nor yet touching the Methode and Order of their Studies, but will reserue that for another Discourse; seeing those passages are for the most part knowne abroad already, being discovered by another.) When, I say, thou shalt enter into their publike *Library*, thou shalt finde a most exquisite choise of Authors of all sorts, all of them most curiously bound vppe in Leather or Parchment with fillets of Siluer or Gold: and as for such whereof there is daily vse, they are layd in order vpon Desks, fastened with chaines vpon a long table.

But as for the inner *Librarie*, that is onely reserued for the Fathers of the Societie: it is free for none but them to goe in thither, and to borrow thence what bookes they thinke good. Those ordinary bookes, are onely free for the Iuniors of the *Societie*, nor may they take a sentence out of the rest without speciall leaue obtained from the Regent.

Moreouer, in this first Librarie, are no Heretical bookes (as they call them) but onely the Writings of most approued Authors and *Catholickes* all: For they hold any other vnworthy to bee placed amongst them, as fearing perhaps they should infect the rest.

Looke therefore vpon thy left hand, and there thou shalt see the wretched bookes of *Heretickes*, (as they tearme them) standing all in mour-

Mourning for the faults of their Authors, bound vp in blacke Leather, or Parchment blacked over, with the very leaues thereof dyed in blacke.

Of these, not one of the Fathers themselues may make choyse or vse, without leaue obtained from the Regent before hand: but your inferiour *Iesuites* and younger Novices, may not bee so bold, as to desire the sight of any one of them, except he will before hand, with all virulencie and bitternesse, raile vpon, and disgrace the Author, whom hee desireth to see, by some infamous Lybell, and scurrilous Satyricall verse, or writing.

In the middest of these seuerall Libraries, is placed a Study, beeing divided into many Seates distinct, and separate one from another, with a blew covering: on the right side whereof, sit the Fachers; on the left, the vnder-Graduates; who haue already taken some Degrees vpon them. The other Novices, or (*Freshmen* as wee call them) sit mixt with the fellow-Commoners, that they may take notice of them, and euery man in his turne, beating into them by continuall discourses, the sweetnesse and excellencie of the Order of *Iesuites*; especially, into such as are of the richer sort, or wealthy heyres.

I will say no more at this time, as touching their Studies, but I will describe briefly, the manner of the Visitation, which euery Provincial maketh; because it is a point, which as I thinke, and for any thing that I euer read or heard, hath beene neuer hitherto diuulged by any

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Now euery *Prouinciall* taketh his Denomination from the Prouince, or Kingdome rather, which is committed to his charge, and ouerſight. His place is to viſit the ſeuerall Colledges, to take an account of theyr Reuenewes, and ouer-ſee their expences, exactly and punctually: to take notice, what Noble perſonages doe commit their Sons to the tuition of the Societie, and how many they are in number? Whether there bee not yearely an increaſe of Scholliers, as alſo of their meanes and Reuenewes? Whether there bee any conuerted from *Lutheraniſme*, and how many ſuch?

If there be no ſuch thing, or if the Popiſh Religion haue loſt ground, or if there be any decreaſe of theyr wealth, he ſharpely reproueth their ſloath and neglect, and chargeth ſtrictly, that they make amends for the wrong they haue done, and loſſe they haue receiued in this caſe. But if they haue beſtirred themſelues brauely, and conuerted (as they call it) or rather perverted many Soules to Popery, if they haue beene frugall, and ſcraped wealth together, he praiſeth them very highly, and extolleth them to the skyes. Moreouer, he demandeth, what is the opinion of the Neighbouring Hereticks concerning them? What bee the proiects of the Nobles? What meetings they haue? How many? And where? What they conſult vpon? What they reſolue to doe? Whether the Hereticall Princes (as they tearme them) delight to liue at home or abroad? To whom they reſort moſt frequently? What is the ſeuerall diſpoſition of euery one of them? In what things hee is obſerued to take moſt

delight? Whether hee take any care of his people or not? Whether hee bee a Religious Prince or not? Or rather, whether hee bee not a man, who delights to take his pleasure in drinking, Wenching, or Hunting? Whether hee haue any Catholickes about him, or that are neere vnto him? What the people report abroad, concerning theyr owne Princes? Whether the Churches of the Aduersaries, bee full of resort, or not? Whether the Pastors of those Churches, bee learned and diligent men in theyr place and calling, or otherwise lazie Lubbers, and vnlettered? Whether the Profession of Diuinitie thriue, in the Neighbouring Vniuersitie of Heretickes? Whether theyr Diuines maintaine frequent Disputations, and against whom principally? What bookes they haue published of late, and vpon what Subiect?

To these, and sundry such questions, if the Regent, and the rest of the Fathers doe answer punctually, hee doth wonderfully commend theyr industry and vigilancie.

If hee finde them defective in answering to these or any such demaunds, hee reprooueth them sharpely, saying: what meane you my Maisters, doe you purpose, like lazie companions, to vndoe the Church of *Rome*? How doe you suppose your slothfulnesse in these waightie affaires, can bee excused before his *Holinesse*? How is it, that you presume to take these places vpon you, and to manage them no better? What or whom are you afrayd of? Why doe not you buckle

vp

vp your ſelues better to your buſineſſe, and performe your places like men? Theſe things (if you had beene ſuch men as you ought to bee) had not beene to doe now. Theſe things ſhould haue beene done long before this time. Doe you obſerue the incredible watchfulneſſe of the Heretickes, and can you bee lazie? And with theſe or the like ſpeeches, hee whetteth them on to their dutie.

At the laſt, he enquireth as touching the ſcholler, fellow-Commoners, Novices, and the reſt, how many they are in number? How much euery one hath profited? To what ſtudy or delight each one is inclinable? Whether there bee any one amongſt them that is ſcrupulous, or vntractable, or not a fit ſubiect to bewrought vpon. For he adiudgeth euery ſuch an one fitting to bee remoued from the ſtudy of Diuinity, except he haue bin very well exerciſed in the diſputations in Schooles, and haue a very great and good conceit of theyr Religion beaten into him. Moreouer, hee enquireth if they haue any one in the Colledge, who can be contented, for the aduantage of the Catholicke cauſe, to vndertake any laudable attempt, and to ſpend his blood in the cauſe, if at any time neceſſity ſhall ſeeme to require it.

And at laſt, he ſendeth away all theſe informations being ſealed vp, vnto the Father Generall at *Rome*, by whom, they are immediately made knowne to the *Pope* himſelfe, and his Conclaue of Cardinals: And ſo by this meanes, an order is taken, that there is no matter of Action ſet on

foote, nothing almost consulted vpon, throughout the whole Christian world, which is not forthwith discouered vnto the Pope, by these traytors, that lurke in euery state and kingdome. Also, it is not to be omitted, that the *Iesuites* are translated by theyr Provinciall, from one Colledge to another, and that for the most part once in three yeares, that so the Provinciall out of theyr severall discoveries, may attaine to vnlocke all the secretest Cabinets of the Prince and State, where he doth reside.

In the last place, I will adde in stead of a Corallary, some strange and wonderfull devices of the *Iesuites*, which beeing but of late newly hammered in the forge, they haue earnestly endeauoured; yea, and at this day doe labour, tooth and nayle to put in practice by publike consent, for an Innovation to be made both in the Church and State throughout the whole *Romane* Empire. To this end, theyr chiefe and onely ayme is, how to set the Princes of the Empire together by the eares, and by taking off some of the principall Doctors of the Church, to bring the tyranny of the *Spaniard*, and the Primacie of the *Pope*, into *Germanie*. Concerning which very project, I haue heard the Provinciall DEL-RIO himselfe, discoursing sometimes, whose plots and Machinations, were such as follow. In the first place, (saith hee) eare and paines must bee vsed, to estrange the affections of the Princes of the Empire, one from another.

Now the meanes (sayd he) to effect; that is, to worke vpon theyr contrariety of opinions, in mat-

ters of Religion: And for this end let the Emperor be incited to make a Declaration, that hee will not grant liberty of Conſcience in matters of Religion, except there ſhall firſt be a reſtitution made of ſuch goods, as were taken from the Clergie vpon the treaty at *Paſſaw*: for this is a point whereat they will ſticke aſſuredly, and deny it.

Let the Emperor thereupon ſend his Princes, and demand the ſame of the Cities of the Empire? They will either obey or deny: If they conſent and obey, all is well: If they refuſe, let him proclaime them Rebels, and expoſe them to be ſeized vpon by the next neighbouring Princes: but ſtill let the matter be ſo caried, that he be ſure to oppoſe a *Lutheran* and a *Calviniſt*, the one againſt the other.

Moreouer, ſome deuiſe muſt bee found out, that the Duke of *Bavaria* may fall foule either vpon the Elector *Palatine*, or vpon the Duke of *Wittemberg*, for then may the Emperor be eaſily wonne to proclaime him Traytor whom the Duke of *Bavaria* ſhall diſtaſt, and all meanes taken away of making pacification either with *Papiſt* or *Calviniſt* for the; beſides, thereby will be raiſed vnreconcileable diuiſions in the Empire, neuer to be quenched before an highway bee made for the accompliſhment of our deſires. For the further ripening of which Deſigne, the *Ieſuites* vnbethought themſelues further of this Stratagem. It will follow (ſay they) neceſſarily, when any Citie of the Empire ſhall be proclaimed rebellious, that euery ſeuerall Prince will be more ready and willing to ſerue his owne turne vpon the ſpoyle thereof, then to admit any other

that shall be emulous of the same bootie to prevent him. This for the Generality. More particularly yet, meanes must be found out, to set the Princes of *Saxony* at difference, that their strength and power may be broken, or at least weakened.

Now that may bee most conueniently effected thus: first, if the Administration of the Primacie of *Magdeburg*, which now is vacant, bee giuen to the *Bauarian* Elector of *Colen*, neither the Marquesse of *Brandenburg*, nor the Duke of *Saxonie*, will easily grant theyr consents thereto.

Secondly, if that succeed not according to our desires, there must be some cause pretended, why the Duke of *Saxony* either doth seeme worthy, or ought to seeme worthy to be remoued from the Electorall dignity. For, if in times past, the Princes of the Empire cast downe *Wenceslaus*, from the Imperiall Throne, because they had adjudged him a negligent Prince: surely the Emperour may take as just an occasion, to remoue from the Electorall Dignity, the Duke of *Saxony*, who is drunke euery day. And in this respect, let his Imperiall Maiestie restore and conferre that Dignity, vpon the house and family of the Dukes of *Weymar*, And because these Princes are yet vnder age, let the Administration of that Electorship, be committed to *Henry* of *Brunswicke*, a learned and vigilant Prince. This project being once set a foote, cannot chuse but beget infinite distractions, throughout all *Saxony*, so shall it come to passe, that they shall wast and weary themselues one against another, and by that meanes, become vtterly vnable to withstand a common foe when he shall come vpon them. And

And as for the Marqueſſe of *Brandenburge* and them of *Pomerania*, let meanes be vſed to moue the King of *Poland* who is the Emperors kinſman to covenant with his vncle the King of *Swetheland*, that they two ſhall inuade and diuide *Pruſſia*, and *Canton* the ſame: which thing the Marqueſſe of *Brandenburge* will oppoſe with all his powers. Now as concerning the *Landgraue* of *Heſſen* he muſt be vrged and ſollicited daily to diuide the inheritance equally with his vncle *Lodowicke* and to reſigne the gouernment of *Hertsfeild* to the Biſhop of *Wirtzburg*: if he refuſe to doe ſo, let him bee proclaymed rebell, and let his inheritance bee aſſigned vnto his vncle *Lodowicke*.

Moreouer, as for the Duke of *Wittemberge*, and the Elector *Palatine*, they two may with eaſe be ſet together by the eares, if the Duke bee commanded to make reſtitution of ſome Religious houſes, or otherwiſe vpon his refuſall be proclaimed Rebell, and ſome neighbouring Monaſteries bee aſſigned to the Elector *Palatine*, and amongſt them one eſpecially, which hee hath bin obſerued to haue aymed at long agoe.

And theſe be thoſe killing proiects of the *Ieſuites*, which I haue heard from their owne mouthes, not without admiration euen to aſtoniſhment, and they haue many more of like ſort, all which I doe not at this preſent remember.

Moreouer, there hath beene a Conſultation among the *Ieſuites* to ſend abroad ſome bold *Aſſaſſinates*, who by Poyſon or by the Piſtoll, may cut off the principall Doctors of the Reformed Churches,

fellowes

fellowes who are so absolute Masters in that trade of Poysoning, that they are able so to infect Platters, Saltsellers, Basons, Kettles, Pots, and Caldrons, and such like vessels of ordinary vse; that albeit, they shall be ten times ouer washed and wiped, yet shall they retaine the power and infection of most deadly and speeding poyson. Wherefore, I humbly aduise all godly and religious Gouernours and Ministers of the Church, that hereafter they bee warie, and cautelous how they trust any, but such as of whose fidelity they haue had sufficient triall.

And these things could neuer haue fallen within compasse of mine vnderstanding, nor euer did, before such time as I heard them from the Principals and Heads of the *Societie* of *Iesuites*, together with many other particulars, which I held my selfe bound in Conscience to reueale to the world, for the good of my Countrey, and of the Church of Christ: which although I haue for the present onely giuen you as in a rude and first draught; yet I purpose, (God willing) in due time, to expresse the same at large, painting them out in their Colours, with circumstances of time, place and persons.

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